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ABSTRACT

This module on human relations skills is one of a set of six developed to prepare human services workers for the changing mental health service delivery system. Focus is on developing rapport and knowledge of self as a human service provider in order to develop effective interpersonal relations. Following notes on the target population (human services community college students), module length (51 classroom hours), and suggested class size (15-25 students), the module contains the following seven sections: (1) a list of behavioral objectives, (2) the instructional design of the module, (3) a pretest on the module goal, (4) a list of materials for the course, (5) instructional procedures for each behavioral objective, (6) a posttest on the module goal, and (7) student feedback on the module. A total of sixteen objectives are included to help students develop listening skills, communication skills, and relationship skills. In addition to listing instructional procedures for each objective, the module informs the student of the estimated class time for completion, equipment needed, and how to demonstrate competency. Appended material includes an exercise on the use of nonverbal cues to express warmth and coldness, an article on How to Express Your Feelings, and a list of rules for leveling (giving and receiving feedback). (LRA)

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CAREER EDUCATION FOR MENTAL HEALTH WORKERS

HUMAN RELATIONS SKILLS

Edited by

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HUMAN SERVICE INSTRUCTIONAL SERIES

MODULE NO. 1

CAREER EDUCATION FOR MENTAL HEALTH WORKERS PROJECT
HUMAN RESOURCES INSTITUTE
COLLEGE OF SOCIAL AND BEHAVIORAL SCIENCES
UNIVERSITY OF SOUTH FLORIDA
TAMPA, FLORIDA 33620

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HUMAN RELATIONS SKILLS

Module Goal: This module will teach the student skills in developing rapport and knowledge of self as a human service provider in order to develop effective interpersonal relations.

Target Population: Human Service students at the community college level

Module Length: 51 classroom hours

Suggested Class Size: 15 - 25 students

Career Education for Mental Health Workers Project
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We refer you to our Occasional Paper, "Developing a Curriculum for Human Service Workers," Report No. 6, June 1978, for a detailed description of the needs assessment, the rationale for our curriculum design, a general discussion of our core course modules, sequence of courses, and the implications of implementing a Human Service Program.

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No. 1 Human Relations Skills

No. 2 Interviewing and Influencing Skills

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No. 5 Integrative Seminar in Human Service

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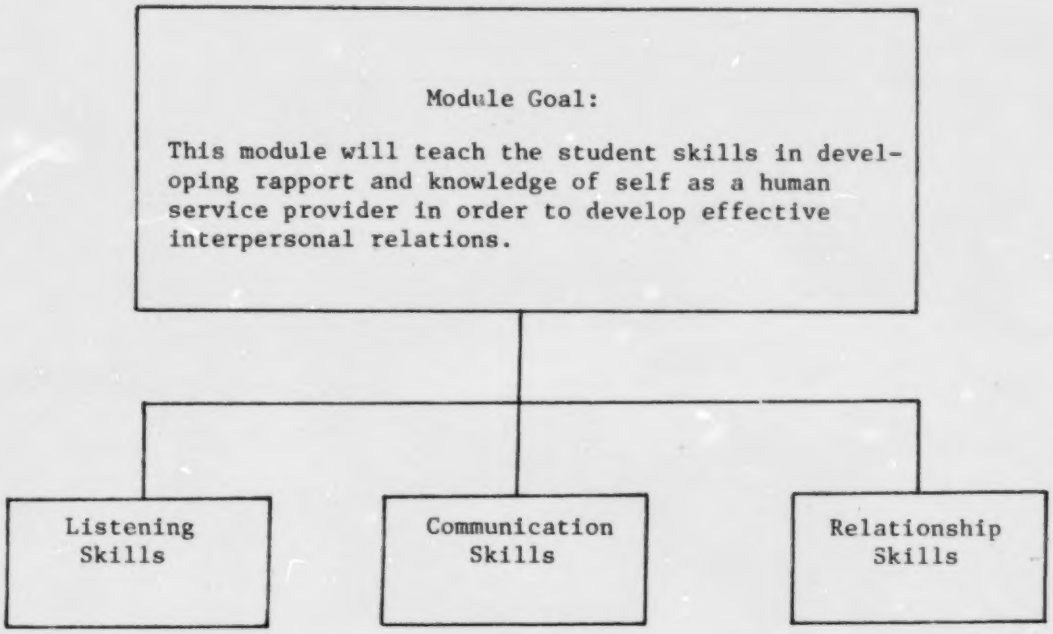
SECTION I: BEHAVIORAL OBJECTIVES

Upon completion of this module the student will be able to:

1. demonstrate skillful attending behavior.
2. identify his own style of using minimal encourages.
3. describe and interpret nonverbal behavior.
4. identify the significance of semantic interpretation.
5. participate in effective confrontation.
6. demonstrate use of appropriate questions.
7. demonstrate accurate paraphrasing.
8. demonstrate reflection of feelings and emotional responses.
9. demonstrate summarization.
10. identify and show how he/she would handle different types of silence.
11. demonstrate maintaining objectivity.
12. demonstrate displaying a nonjudgmental attitude.
13. demonstrate displaying acceptance.
14. demonstrate displaying nonpossessive warmth.
15. demonstrate displaying genuineness.
16. demonstrate displaying empathy.

SECTION II: INSTRUCTIONAL DESIC



SECTION III: PRE-TEST

Check YES or NO as to whether or not you can answer each of the following questions.

YES	NO		
___	___	1.	List the three elements of attending behavior and define each.
___	___	2.	Describe your own natural style of using minimal encourages.
___	___	3.	List five nonverbal cues of warmth; then list five nonverbal cues of coldness.
___	___	4.	Describe a situation in which you used semantic interpretation.
___	___	5.	Write five open ended questions you might ask to gain information from a new client.
___	___	6.	Paraphrase the following statement: "I really don't know what to do. Nothing I try works... Only gets worse... Why do I have to be?"
___	___	7.	Write a reflection of feeling for the same statement.
___	___	8.	Write a hypothetical summarization of that client's last three weeks.
___	___	9.	Write a conversation you might have with a person whose race, religion, appearance, or personality annoys you. In your conversation show how you would display objectivity, acceptance, and a nonjudgmental attitude.
___	___	10.	Explain how you might confront that person.
___	___	11.	Give an example of how you have displayed empathy, genuineness, and nonpossessive warmth toward a client.
___	___	12.	Name three types of silence, and tell how you would handle each one.

If you cannot answer YES to all of these questions, this module should be helpful to you.

SECTION IV: LIST OF MATERIALS FOR COURSE

One copy of the Human Relations Skills module for each student.

Texts

Schulman, Eveline D.
Intervention in Human Services, 1974 (one for each student)
C. V. Mosby Co., St. Louis

Ivey, Allen E. and Gluckstern, Norma B.
Basic Attending Skills Leader Manual, 1974 (one for instructor)

Ivey, Allen E. and Gluckstern, Norma B.
Basic Attending Skills Participant Manual, 1974 (one for each student)

Videotape Series

Ivey, Allen E. and Gluckstern, Norma B.
Basic Attending Skills, 1974 (one set)

Audiovisual Equipment

Videotape recorder

Video monitor

Video camera, blank tapes

(optional) Cassette tape recorders, blank tapes (one for every four students)

Note: The Ivey materials may be ordered from:

Microtraining Associates, Inc.
Box 641, North Amherst, Mass. 01059

SECTION V: PROCEDURES

OBJECTIVE 1: The student will demonstrate skillful attending behavior.

Estimated class time for completion: 6 hours
Equipment: video recorder, monitor, and camera
(optional) cassette recorders

Instructional Procedure (to be followed in sequence in class)

1. Ivey Leader Manual, Page 15, Activity 1: Individualized Recognition.
2. Ivey Leader Manual, Page 16, Activity 2: Videotape 1, "What is Microcounseling?"
3. Ivey Leader Manual, Page 17, Activity 3: Role Playing.
4. Ivey Leader Manual, Page 18, Activity 4: Read Participant Manual Pages 9-10: Attending Behavior.
5. Ivey Leader Manual, Page 18, Activity 5: Videotape: Modeling Attending Behavior.
6. Ivey Leader Manual, Page 18, Activity 6: Replay Tape, Take Behavioral Count.
7. Schulman, Pages 121-122, Read: Attending Behavior.
8. Schulman, Page 121, Exercise 6-14: Body Unwinding.
9. Schulman, Page 122, Exercise 6-15: Listening at a Distance.
10. Schulman, Page 122, Exercise 6-16: A Child's View of Listening.
11. Schulman, Page 122, Exercise 6-17: The Eyes Have It.
12. Ivey Leader Manual, Page 19, Activity 7: Practice.
13. Ivey Leader Manual, Page 19, Supplement to Activity 7: Participant Manual, Page 12, Read: Extensions of Attending Behavior.
14. Ivey Leader Manual, Page 20, Activity 8: Feedback.
15. Ivey Leader Manual, Page 20, Activity 9: Videotape: Do-Use-Teach.
16. Ivey Leader Manual, Page 21, Activity 10: Uses of Attending Behavior.
17. Ivey Leader Manual, Page 21, Activity 11: Do-Use-Teach Contract.
18. Ivey Leader Manual, Pages 21-22, Activity 12, OR Alternative Activity 12: Presentations.

Demonstration of Competency

1. Videotape demonstrations in pairs. Play tapes. Rate yourself using evaluation form on Page 15, Ivey Participant Manual.

2. After use of the skill outside of the classroom write a 1-2 page skill application paper using the following format:

   Title: Skill Used (Attending Behavior)
   How Skill was Used:
   Result:
   Conclusion:

OBJECTIVE 2: The student will identify his/her own style of using minimal encourages.

Estimated class time for completion: 1½ hours
Equipment: video recorder, monitor, and camera

Instructional Procedure (to be followed in sequence in class)

1. Ivey Participant Manual, Page 21, Read: A Word About Minimal Encourages.

2. Schulman, Page 119, Read: Minimal Encourgaes.

3. Schulman, Page 119, Exercise 6-13: Minimal Encourages.

4. Videotape pair practice, and view tape.

Demonstration of Competency

Answer the question: What types of minimal encourages do you use?
   a. Verbally
   b. Nonverbally

OBJECTIVE 3: The student will describe and interpret nonverbal behavior.

Estimated class time for completion: 1½ hours

Instructional Procedure (to be followed in sequence in class)

1. Schulman, Pages 21-23, Read: Nonverbal Cues.
2. Schulman, Page 23, Exercise 2-2: Watching Movements and Gestures.
3. Schulman, Pages 26-27, Read: Observation of Behavior of the Whole Person.
4. Schulman, Page 28, Exercise 2-3: Observing the Whole Person.
5. Schulman, Page 28, Exercise 2-5: Observing Nonverbal Cues.
6. Schulman, Pages 187-188, Read: Nonverbal Cues.
7. Do Procedures 1-7 from The Use of Nonverbal Cues to Express Warmth and Coldness (see Addendum A).

Demonstration of Competency

1. Do Procedure 8 from The Use of Nonverbal Cues to Express Warmth and Coldness (see Addendum A).
2. Schulman, Page 97, Exercise 6-4: "Speaking" with Nonverbal Cues.

OBJECTIVE 4: The student will identify the significance of semantic interpretation.

Estimated class time for completion: 1 hour

Instructional Procedure (to be followed in sequence in class)

1. Schulman, Pages 19-21, Read: Verbal Cues.

2. Schulman, Page 21, Exercise 2-1: Listening to the Words and to the Sounds.

Demonstration of Competency

Verbally complete the sentence stem: "Something I learned about semantic interpretation is _____."

OBJECTIVE 5: **The student** will participate in effective confrontation.

Estimated class time for completion: 2 hours

Instructional Procedure (to be followed in sequence in class)

1. Read: "How to Express Your Feelings" (see Addendum B).
2. Read: Rules for Leveling: Giving and Receiving Feedback (see Addendum C).
3. Schulman, Pages 155-161, Read: Confrontation.
4. Schulman, Pages 176-177, Read: Confrontation.
5. Schulman, Page 177, Exercise 8-6: Confronting Alcologia.

Demonstration of Competency

Demonstrate confrontation skills through giving feedback to the instructor on the module so far.

(Information gained may be helpful in improving this module.)

OBJECTIVE 6: The student will demonstrate use of appropriate questions.

Estimated class time for completion: 6 hours
Equipment: video recorder and monitor

Instructional Procedure (to be followed in sequence in class)

1. Ivey Leader Manual, Page 26, Activity 2: Video Modeling Tape.
2. Ivey Leader Manual, Page 27, Activity 3: Read Ivey Participant Manual, Pages 16-17: Open Invitation to Talk.
3. Ivey Leader Manual, Page 28, Second Alternative Activity 4: Class Calls Out Questions to Leader.
4. Ivey Leader Manual, Page 28, Activity 5: Video Modeling Tape, Use Rating Form Page 18, Ivey Participant Manual.
5. Ivey Leader Manual, Page 28, Activity 6: Triad Practice.
6. Ivey Leader Manual, Page 29, Activity 7: Videotape: Mini-Lecture on Questions.
7. Ivey Leader Manual, Page 30, Activity 8: Read Pages 19-21 Ivey Participant Manual: Finding One's Personal Style of Questioning.
8. Ivey Leader Manual, Pages 30-31, Activity 9: Triad Practice. Observer may use count sheet on Page 140 of Schulman.
9. Schulman, Pages 131-134, Read: Questioning and Responding.
10. Schulman, Page 134, Exercise 6-22: The Question of "Why."
11. Schulman, Pages 134-139, Read: Varieties of Questioning.
12. Schulman, Page 136, Exercise 6-23: Noncontrolling Questions.
13. Schulman, Page 139, Exercise 6-24: Questioning and Responding.

Demonstration of Competency

1. In groups of four, develop and present to class role playing situations demonstrating appropriate use of questioning.
2. Write a skills application paper after using this skill outside the classroom. Include actual questions asked.

OBJECTIVE 7: The student will demonstrate accurate paraphrasing.

Estimated class time for completion: 3 hours
Equipment: video recorder and monitor
(optional) camera

Instructional Procedure (to be followed in sequence in class)

1. Ivey Leader Manual, Page 34, Activity 2: Read Pages 24-25, Ivey Participant Manual: The Paraphrase.

2. Ivey Leader Manual, Page 34, Activity 3: Videotape: Paraphrase Modeling 1.

3. Ivey Leader Manual, Page 34, Activity 4: Read Pages 25-26, Ivey Participant Manual: Paraphrasing for Clarification.

4. Ivey Leader Manual, Page 35, Activity 5: Repeat videotape, use Behavior Count, Page 27, Ivey Participant Manual.

5. Ivey Leader Manual, Pages 35-36, Activity 6: Triad Practice.

6. Ivey Leader Manual, Page 36, Activity 7: Read Pages 28-30, Ivey Participant Manual: Paraphrase for Decision-Making.

7. Ivey Leader Manual, Page 37, Activity 8: Videotape: Paraphrase Modeling 2.

8. Ivey Leader Manual, Page 37, Activity 9: Repeat videotape, Use Behavior Count Page 27, Ivey Participant Manual.

9. Ivey Leader Manual, Page 37, Activity 11: Read Pages 31-32, Ivey Participant Manual: What Would You Like To Decide?

10. Ivey Leader Manual, Pages 37-38, Activity 12: Practice.

11. Schulman, Pages 148-149, Read: Paraphrasing.

12. Schulman, Page 149, Exercise 7-1: Paraphrasing.

Demonstration of Competency

1. In pairs, demonstrate the use of paraphrasing (can be videotaped for replay, feedback).

2. Write a skill application paper.

OBJECTIVE 8: The student will demonstrate reflection of feelings and emotional responses.

Estimated class time for completion: 6 hours
Equipment: video recorder and monitor
(optional) camera
(optional) cassette recorders

Instructional Procedure (to be followed in sequence in class)

1. Ivey Participant Manual, Pages 35-36, Read: Responding to Feelings and Emotions.

2. Ivey Leader Manual, Page 43, Activity 2: Videotape: Identifying Emotional Experience.

3. Ivey Leader Manual, Page 44, Activity 3: Read Pages 37-39, Ivey Participant Manual: Reflection of Feelings.

4. Ivey Leader Manual, Page 45, Activity 4: Read Pages 40-42, Ivey Participant Manual: Mutuality and Emotional Expressiveness.

5. Ivey Leader Manual, Pages 45-46, Activity 5: Videotape: Modeling Reflection of Feelings.

6. Ivey Leader Manual, Page 46, Activity 6: Repeat Videotape, Use Count Form Page 43, Ivey Participant Manual.

7. Ivey Leader Manual, Pages 46-47, Activity 7: Individual Practice in Triads.

8. Ivey Leader Manual, Page 47, Activity 8: Read Pages 44-45, Ivey Participant Manual: Reflection and Expression of Complex Ambivalent Feelings.

9. Ivey Leader Manual, Pages 48-49, Activity 14: Personal Sharing.

10. Schulman, Pages 150-155, Read: Reflection.

11. Schulman, Page 155, Exercise 7-2: Errors in Reflecting.

12. Schulman, Pages 108-109, Read: Handling Feelings.

13. Schulman, Pages 109-110, Exercise 6-9: Manipulative and Expressive Emotional Styles.

14. Schulman, Page 111, Read: Categories of Feelings.

15. Schulman, Page 111, Exercise 6-10: Responding to Positive, Negative, and Ambivalent Feelings.

16. Schulman, Pages 111-112, Read: Cover-ups for Feelings.

17. Schulman, Pages 112-113, Exercise 6-11: Uncovering Feelings.

Demonstration of Competency

1. In pairs, demonstrate reflection of feelings (can be videotaped for replay, feedback).

2. Write a skill application paper.

OBJECTIVE 9: The student will demonstrate summarization.

Estimated class time for completion: 6 hours
Equipment: video recorder, monitor and camera

Instructional Procedure (to be followed in sequence in class)

1. Schulman, Pages 149-150, Read: Summarization.

2. Ivey Participant Manual, Pages 48-49, Read: Summarization.

3. Ivey Leader Manual, Page 52, Activity 2: Videotape: Summarization Modeling 1.

4. Ivey Leader Manual, Pages 52-53, Activity 3: Read Pages 49-51, Ivey Participant Manual: The Skill of Summarization.

5. Ivey Leader Manual, Page 53, Activity 4: Videotape: Summarization Modeling 2.

6. Ivey Leader Manual, Page 54, Activity 5: Practice.

7. Ivey Leader Manual, Pages 55-56, Activity 9: Read Pages 53-56, Ivey Participant Manual: An Integration of Attending Skills.

8. Ivey Participant Manual, Page 59, Read: Helping Can be for Better or Worse.

9. Ivey Participant Manual, Page 64, Read: Classifying Basic Attending Skills.

10. Ivey Leader Manual, Page 58, Activity 2: Videotape: Integration of Skills Model, Use Scoring Form Page 65, Ivey Participant Manual.

Demonstration of Competency

Ivey Leader Manual, Page 54, Alternative to Activity 4: In pairs, make an effective modeling tape.

OBJECTIVE 10: The student will identify and show how he would handle different types of silence.

Estimated class time for completion: 3 hours

Instructional Procedure (to be followed in sequence in class)

1. Schulman, Pages 123-128, Read: Silence.
2. Schulman, Page 128, Exercise 6-18: How Much Do I Like You?
3. Schulman, Page 129, Exercise 6-19: How Well Do I Read Your Silence?
4. Schulman, Page 129, Exercise 6-20: Coping With The Silent Client.
5. Schulman, Pages 129-130, Read: Speaking Alone or With Another.
6. Schulman, Page 130, Exercise 6-21: Speaking Alone or With Another.

Demonstration of Competency

Role play handling three different types of silence.

OBJECTIVE 11: The student will demonstrate maintaining objectivity.

Estimated class time for completion: 3 hours
Equipment: (optional) cassette recorders

Instructional Procedure (to be followed in sequence in class)

1. Schulman, Pages 44-46, Read: The Interaction Interview, Transaction.

2. Schulman, Page 47, Exercise 3-1: Words and Feeling.

3. Schulman, Page 49, Read Example 3-2, Do Exercise 3-2: The Switch Blade: Weapon or Status Symbol?

4. Schulman, Pages 92-93, Read: Background and Experience Barriers.

5. Schulman, Page 93, Exercise 6-1: Tuning Into Ideas and Feelings.

6. Have students list as many hindrances to objectivity as they can.

Demonstration of Competency

By role playing, demonstrate overcoming a hindrance to objectivity.

OBJECTIVE 12: The student will demonstrate displaying a nonjudgmental attitude.

Estimated class time for completion: 1 hour

Instructional Procedure (to be followed in sequence in class)

1. Schulman, Page 49, Read Example 3-3: Interviewer-Client Mismatching.

2. Schulman, Page 49, Exercise 3-3: Disclosing Self-righteousness.

Demonstration of Competency

Role play an interview from Schulman, Page 49, Exercise 3-3.

OBJECTIVE 13: The student will demonstrate displaying acceptance.

Estimated class time for completion: 2 hours

Instructional Procedure (to be followed in sequence in class)

1. Schulman, Pages 51-52, Read: Background Roots.
2. Schulman, Pages 52-53, Exercise 4-1: Describing Background Roots.
3. Schulman, Pages 53-54, Exercise 4-2: Examining Hang-ups and Hang-ins.
4. Schulman, Pages 93-95, Read: Perceptual Blur and Tables 3 and 4.
5. Schulman, Page 102, Read: Lifestyle.
6. Schulman, Pages 102-103, Exercise 6-8: Responding to Life Styles.

Demonstration of Competency

Schulman, Page 54, Exercise 4-3: A "Hang-up Interview."

OBJECTIVE 14: The student will demonstrate displaying nonpossessive warmth.

Estimated class time for completion: 3 hours
Equipment: video recorder, monitor and camera

Instructional Procedure (to be followed in sequence in class)

1. Schulman, Pages 179-181, Read: Nonpossessive warmth.

2. Schulman, Pages 185-187, Read: Warmth Scale, Table 6.

3. (optional) Schulman, Pages 182-186, Exercise 8-7: Relating Liking and Warmth.

Demonstration of Competency

1. Develop a modeling tape.

2. Play tape, and have other students rate you for warmth, using scale in Schulman, Pages 185-186.

OBJECTIVE 15: The student will demonstrate displaying genuineness.

Estimated class time for completion: 3 hours
Equipment: video recorder, monitor and camera

Instructional Procedure (to be followed in sequence in class)

1. Schulman, Pages 172-174, Read: Genuineness.

2. Schulman, Pages 174-175, Exercise 8-5: Making Verbal and Nonverbal Behavior Go Together.

3. Schulman, Page 175, Read: Self-Disclosure.

4. Schulman, Pages 177-179, Read: Genuineness Scale, Specific Characteristics.

Demonstration of Competency

1. Develop a modeling tape.

2. Play tape, and have other students rate you for genuineness, using scale in Schulman, Pages 177-179.

OBJECTIVE 16: The student will demonstrate displaying empathy.

Estimated class time for completion: 3 hours
Equipment: video recorder, monitor and camera

Instructional Procedure (to be followed in sequence in class)

1. Schulman, Pages 166-170, Read: Empathy.

2. Schulman, Page 171, Exercise 8-1: Tryouts for Empathy.

3. Schulman, Page 171, Exercise 8-2: Speaking to the Point.

4. Schulman, Pages 171-172, Exercise 8-3: Pulling in the Client-Counselor Relationship.

5. Schulman, Page 172, Exercise 8-4: Getting Deeper.

Demonstration of Competency

1. Develop a modeling tape.

2. Play tape, and have other students rate you for empathy, using scale in Schulman, Pages 169-170.

SECTION VI: POST-TEST

1. List the three elements of attending behavior and define each.
2. Describe your own natural style of using minimal encourages?
3. List five nonverbal cues of warmth; then list five nonverbal cues of coldness.
4. Describe a situation in which you used semantic interpretation.
5. Write five open ended questions you might ask to gain information from a new client.
6. Paraphrase the following statement: "I really don't know what to do. Nothing I try works... Only gets worse... Why do I have to be?"
7. Write a reflection of feeling for the same statement.
8. Write a hypothetical summarization of that client's last three weeks.
9. Write a conversation you might have with a person whose race, religion, appearance, or personality annoys your. In your conversation show how you would display objectivity, acceptance, and a nonjudgmental attitude.
10. How might you confront that person?
11. Give an example of how you have displayed empathy, genuineness, and non-possessive warmth toward a client.
12. Name three types of silence, and tell how you would handle each one.

(Optional) EXTRA CREDIT PROJECTS

1. Create a modeling/teaching tape demonstrating each of the 16 skills.
2. Write a summary of progress telling specifically how this module has improved your work experience.
3. Write a series of 16 skill application papers, onw for each skill studied.

SECTION VII: FEEDBACK

In order to improve this Human Relations Skills module your ongoing feedback is essential. As you work through this module, please record specific information on what was helpful to you and what was not. Also include any suggestions or ideas that occur to you. (This feedback will in no way affect your grade.)

Please evaluate each of the following:

1. The Schulman text:

2. The Ivey Manual:

3. The Ivey Videotapes:

4. In-class activities

   a. Ivey workshops:

   b. Schulman exercises:

5. The evaluation/grading system:

6. How relevant the course material was to you as a Human Service Worker:

7. Additional comments:

SECTION VIII: ADDENDUM A

THE USE OF NONVERBAL CUES TO EXPRESS WARMTH AND COLDNESS

The objective of this exercise is to increase your skills in the use of nonverbal cues to express warmth. In order to increase your awareness of which nonverbal cues express warmth, you will be asked to role play the expression of coldness as well as the expression of warmth. Some of the nonverbal cues which indicate warmth or coldness are:

Nonverbal Cue	Warmth	Coldness
Tone of Voice	soft	hard
Facial Expression	smiling, interested	poker-faced, frowning, disinterested
Posture	lean toward other; relaxed	lean away from other; tense
Eye Contact	look into other's eyes	avoid looking into other's eyes
Touching	touch other softly	avoid touching other
Gestures	open, welcoming	closed, guarding oneself and keeping other away
Spatial Distance	close	distant

The procedure for the exercise is as follows:

1. Divide into pairs. Designate one person A and the other B.
2. Person A makes three statements about his childhood in a warm way. Then Person A makes three statements about his childhood in a cold way.
3. Person B gives Person A feedback on how successfully he role played the nonverbal expression of warmth and coldness.

4. Reverse roles and repeat steps 2 and 3.

5. Find a new partner. Repeat steps 2 and 3 with your new partner. This time discuss the characteristics of a person you want as a friend.

6. Find a new partner. Repeat steps 2 and 3 with your new partner. This time discuss what you could do to improve your relationship with your partner.

7. Discuss the exercise in the group as a whole.

   a. Did you find it easy to role play warmth and coldness? Why or why not?

   b. How well did each of you master the skills of expressing warmth and coldness nonverbally?

   c. Are there other ways to express warmth nonverbally?

   d. What were your reactions and feelings to the exercise?

8. Go around the group and give each other feedback concerning the typical nonverbal messages you send in the group. How would you describe each other's nonverbal behavior? What is most distinctive about each person's nonverbal behavior? If you were to suggest one way for each person to change his nonverbal behavior, what would it be?

Expressing warmth is a vital skill for building and maintaining fulfilling relationships. More than any other behavior, warmth communicates liking, concern, and acceptance of another person. You should practice the nonverbal expression of warmth until you are sure that you can effectively communicate it when you want it.

ADDENDUM B

HOW TO EXPRESS YOUR FEELINGS

By DANIEL A. SUGARMAN, Ph.D. and ROLAINE HOCHSTEIN
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Doris: "I really don't care which movie we go to." (She's telling her husband that she is so happy to get out, it doesn't matter where they actually go.)

Phil: "If you'd rather stay home, I can find plenty to do around here." (He thinks she doesn't want to go.)

Joan: "I'm sorry, but we can't join you Saturday night." (She doesn't enjoy big parties at Mary's country club.)

Mary: "I'm sorry too." (Mary thinks Joan doesn't like her.)

Betty: "Everything has gone wrong today!" (She wants a little sympathy from her husband.)

Tom: "All you do is complain!" (He thinks she is blaming him.)

Ann: "The Women's Liberation movement is the greatest thing since frozen vegetables." (She is glad to see new educational and career opportunities opening up for women.)

Sally: "It's a lot of nonsense." (Her neighbor pictures a group of disheveled activists picketing a men's bar.)

Any of the above dialogues could be the beginning of a fight or the end of a friendship. Doris and Joan and Betty and Ann send out one message, but the receiver picks up something entirely different. Each knows what she's telling her husband, friend, or neighbor, but the response --or lack of it--indicates that the other person hasn't the faintest idea of what's really on her mind.

Their problems are not unusual. We all have similar difficulties from time to time.

If you have continual misunderstandings with the people close to you, however, you may soon feel isolated, lost, powerless. It's important, therefore, to learn how to get your real feelings across. In recent years scientists concerned with communication and psycholinguists have learned a lot about how people talk to each other. Some of their findings can help you to make yourself better understood. First, let's examine some of the causes of the flak, fuzz and static that prevent understanding.

1. We really don't listen. The average English-speaking person hears more than a billion words a year. Bombarded by so much verbiage, many circuits become overloaded. One woman, for example, described her daily routine with six children, a dog and a parakeet by saying, "If the noise stays about as loud as Niagara Falls, I know everything is all right and I hardly bother to listen. But when it rises to the level of a jet plane taking off, I know it's time to go upstairs and find out what the trouble is. . ."

2. We assume that words have precise meanings and they don't. At bottom, a word is only a symbol--one largely defined by individual experiences. When experiences relating to a word have been different, the receiver"hears" the communication differently.

For example, Alice Grayson grew up in a home relatively stable and free from major strife. Her parents were very warm and affectionate people. Bob Grayson's childhood home, on the other hand, was characterized by constant bickering. He often witnessed physical assaults upon his mother by an alcohoic, irresponsible father.

When Alice and Bob came to me for marriage counseling, it soon became clear that the word "marriage" conveyed different meanings to each of them. When Alice spoke to Bob about"marriage" , she implied warmth, intimacy and stability. When Bob spoke to Alice about "marriage", he seemed to be talking about a sort of jail term in which he had to protect himself from criticism and attack.

A word's meaning may also vary with the context in which it is used. We speak, for instance, about a fast runner (meaning speed), about going on a fast (not eating), or about a neighbor who leads a fast life (meaning immoral). Not long ago I was at a social gathering where an animated discussion arose on the subject of women's liberation. Listening carefully, I realized that to the original speaker, women's lib meant that women should be paid as well as men. To another woman, women's lib connoted an equal sharing of household chores. To a young man, women's lib seemed to suggest that he would stay home and clean the sink while his wife drove a trailer truck and went to Communist Party meetings.

When people come from different cultures, their problems in exchanging messages are greatly compounded. To someone who grew up in the East and is accustomed to carrying groceries in paper bags, it causes momentary alarm to be confronted in Arizona with the prospect of having to carry home a sack. In California people go th e beach on a hot day. In New Jersey they go to the shore.

3. We don't pay enough attention to tone, gesture, and other nonverbal forms of communication. Recently a young physician and his wife came to me for help. She complained that he treated her as a little girl. He, on the other hand, spent the session denying the charge in a very intellectual manner. In fact he said nothing to indicate a patronizing attitude. As they were about to leave at the end of the session however, he patted her arm in condescending fashion and said, "Now that wasn't too bad, was it?"

His gestures and tone of voice thoroughly corrob[illegible]ed his wife's complaint.

Because nonverbal communication often speaks louder than words, the sensitive person must be alert to signals: the smothered yawn of boredom, the swallow of anxiety, the jutting chin of defensiveness, the hair-patting hand of nervousness, the widened eyes of fear, the small smile of disbelief and dozens of other bodily movements that can reveal the hidden agenda of communication patterns.

4. We say what we think we should say instead of what we feel. The meaning of words can be lost in the frequency of their usage. If you repeat the name of a friend fifty times in rapid succession, an interesting psychological phenomenon will occur. For the first dozen times, the name will bring an image of the friend to mind. After that, the name will become just a sound--and more meaningless with each repetition.

Greetings and social rituals often meet with the same fate. The "How are you?--I'm fine" routine is probably the most common illustration, and in many ways the saddest. I have known people who were literally suicidal to reply, "I'm fine, thank you. How are you?" when asked how they were feeling.

Ironically, some of the most significant occasions on people's lives--such as commemorations of birth, graduation, marriage, and death --are often marked by the highest incidence of meaningless, ritualized communications . At weddings and funerals, when people are more deeply moved, they tend to hide their feelings under a cloak of banality.

A woman who had lost her daughter after seven long years of a painful, wasting disease told me that one of the worst ordeals at the funeral was having to shake the hand of person after person who said "I'm sorry" or "What can I say?" At one point, however, a close friend broke away from the ritual and said, "I know it was terrible; I'm glad for her and for you that it's over ." The mother cried then, able at last to express her grief. "It was good to know that at least one person there was generous enough to share her real feelings with me," she said later.

It is easy to follow the script of conventional comments and respond, but meaningful communication requires that you take the trouble to create original dialogue that expresses your own unique feelings.

In recognition of the critical need for improved understanding among individuals and groups of people, a human relations movement has become a forceful element in American life. Some of the principles and practices that have been found to work in human relations training may help improve your communications with friends and loved ones.

1. Acknowledge your feelings. The lines of communication often get crossed by our desire to say things that will gain approval--even though they conflict with our true feelings. For example, women conditioned to the traditional female role in our culture generally find it difficult to admit--even to themselves--feelings of anger,

Boredom, sexual appetite and competitiveness, while men are often inhibited from expressing "weak" emotions such as fear, tenderness, indecision. Mature people are capable of acknowledging all their feelings --even those that are socially taboo.

When you are angry, for example, the worst thing you can do is withdraw. A blanket of self-pity or self-righteousness may bring a temporary comfort, but it also creates a barrier between you and other people. The best way to deal with anger is through a direct confrontation that balances your feeling with the other person's sensibilities provided, of course, you confine your message to the issue and not the personalities involved.

Attacks and accusations--"You're selfish!", "You're inconsiderate!", "You're lazy!"--don't solve any problems. But a specific statement-- "I'm angry because you left the bathroom a mess last night and you knew my bridge club was coming over"--defines the issue, leaves room for apology and future correction. If you use a fifty-megaton bomb to get rid of a mosquito of annoyance, your target is apt to erect a protective barrier through which no message can penetrate.

2. Stop, look, and listen. Sometimes, the habit of tuning out certain types of conversation--children's prattle, fellow workers' shop talk, a neighbor's gossip--causes us to miss some important messages. As an early step in improving your communications, reassess your listening habits.

Learn to catch the cues of nonverbal communication. In recent years psychologists have demonstrated in the laboratory that people need not be a scientist to pick up many nonverbal cues: the glance at a watch that indicates restlessness, the tapping foot of annoyance, the clenched fist of suppressed rage. Arms crossed at the chest may indicate reserve, while pursed lips may signify the desire to say things unpleasant to hear. Learn to watch for revealing signs, to listen objectively and to interpret what you see and hear.

If Doris and Phil Evans had learned to listen with more sensitivity, they could have averted a family quarrel. According to Doris, Phil came home, made the gesture of inviting her out to a movie and then, much to her dismay, reversed himself. According to Phil, Doris said she didn't want to go out and then, when he agreed to stay home, went into a huff. "But I never said I didn't want to go," Doris explained. "What I said was I didn't care which movie we went to. I was so bored with being home with the kids on a rainy day that I didn't care where we went."

Recognizing his mistake, Phil admitted, "I guess I took you up wrong. I'd had a busy day at the office and was really glad to stay home. I guess I heard what I wanted to hear."

Since most of us like to live in an orderly world, we readily allow communications that confirm our desires and prejudices to enter our field of awareness, but we screen out messages that go against our wishes. The individual who really wants to send and receive clear messages will work at paying objective attention.

3. Explain yourself. When your conversation is sprinkled with such nontalk phrases as "You know what I mean?" it's safe to assume that your meaning is not clear. Lazy talk is the cause of much communication failure. Betty, the woman who greeted her husband with the news of "everything has gone wrong today", lost the sympathy she wanted because Tom heard an accusation and reacted to defend himself. Her message would have been far more effective if she had been more specific: "Little Tommy fell out of a tree and hurt his arm, the washing machine broke and I forgot to take the meat for dinner out of the freezer."

In busy lives, it's all too easy to generalize, take shortcuts, confuse facts with feelings. The expressions "I feel" or "it seems to me" are valuable tools in avoiding misunderstandings. Your facts may be wrong, but the way you feel cannot be disputed. "I'd prefer less salt in the soup" is a very different statement from "why do you always over-salt everything?" Hasty responses such as "you're wrong" or "don't be silly" are inconsiderate of other people's feelings. Furthermore, they invite counterattacks or retreat. If you want an exchange instead of a battle, explanation is more useful than attack. "This is the way I see it " goes further than "you don't know what you're talking about."

All too often a husband will say, I'm sorry I ever got married!" There is not much a wife can do with that except feel wounded and strike back. If the husband said "I'm beginning to feel trapped..." or "all these responsibilities get me down sometimes..." the channels of communication would be open . And an honest discussion of the real problems might improve the situation.

Mind-reading is not the responsibility of your loved ones. It is up to you to say what's on your mind--and up to them to respond. By being specific, giving clear instances in straight language, you can make sure that the receiver of your message knows what you're talking about. Calling to tell a friend that you had "a good time" at her house last night doesn't mean nearly as much as a specific statement: "The shrimp creole was delicious and the Jacksons were great fun. My husband said he hated to leave." Such details really give your meaning across.

4. Avoid detours. Some people find it almost impossible to ask a straight question or give a straight answer. Somehow--whether from a need to guard themselves, a mistaken attempt at delicacy or plain fuzzy-mindedness--they get into the habit of indirection.

The Alberts, for example, continually invite the Massons to parties at their country club, The Massons dislike formal dress. Joe Masson doesn't like to dance, and Joan is uncomfortable with the kind of small talk that dominates at the club. Every time Mary Albert invites them, Joan invents a tactful excuse for refusing the invitation. Eventually the Alberts will get annoyed at these rejections and may even drop the friendship.

It would be much better if Joan just said right off: "Look, we enjoy being with you, but we don't enjoy the club. How about doing something else together?"

It's all too easy to get caught up in polite lies, meaningless

formalities and convenient evasions. If you want closer connections with people who are around you, honesty is a better policy. Start by avoiding the white lies that can destroy trust and confidence. Telling a friend that her prune casserole is delicious when you can barely manage one mouthful doesn't accomplish anything. She'll know your real feelings when she sees the expression on your face when you swallow--or the amount you leave on your plate. And she'll be doubly offended by the obvious lie.

In the long run it's usually wiser to tell the truth--even if it hurts. The consequences of not facing the truth are often more painful than the truth. To communicate unpleasant messages as kindly as possible is a skill worth developing. For example, the hostess who served the offensive prune casserole might be told: "I really admire your creativity with new dishes, and I usually love the results, but this is one time when it just doesn't appeal to me."

5. Offer feedback. When a friend tells you a long story over the phone, you fill in the pauses with sounds of encouragement. "Yes..." "Go on...""Ummmh..." If you stop sending this feedback, she soon asks if you're still there.

Face-to-face communication also benefits from feedback--such as eye-to-eye contact, nods of understanding, comments of agreement, (or even disagreement). If the person talking gets the feeling that you are truly interested and accepting, he is encouraged to continue. If he senses disinterest or disapproval, the flow of communication soon stops.

Viola Johnson, a woman with two grown children, told me she was bored with her marriage and was considering a divorce. When I asked what she and her husband usually talked about, she snapped, "Engines." Since she obviously had no interest in engines, I asked, "Why don't you change the subject?" Viola was suprised at the question. "A wife is supposed to listen," she said. But by withholding honest feedback, she failed to let her husband know where he stands.

If Viola really wanted to enjoy his company, she could have asked some questions--possibly learning some details of his work that would produce an interest on her part. Or she could ask politely for a change of subject that would give her husband a chance to make himself more interesting. Best of all, she could suggest an activity--a dance class, a painting class, volunteer civic work--that they could do together and talk about to their mutual interest.

You should never be afraid to say "I don't understand." It's really a courtesy, for it shows that you think enough of the message and the sender to want to catch the point or see the picture in proper focus. Most people are happy to restate what they have just said in order to clarify it--and they are glad you care enough to ask.

6. Don't label. Nobody really fits into a precast mold, and prejudgement can prevent understanding and limit the possibilities of a relationship.

Ron and Greta Lewis came to me for counseling because of their concern about a sexual problem that began, they said, on their honeymoon about a year before. It seemed that Ron achieved orgasm quickly. While Greta enjoyed their sexual relations, it took her longer to reach a climax. On the third day of their honeymoon, Ron kissed Greta and

said, "I love you very much--even though you're frigid."

Although inexperienced in sexual matters, Greta had read several sex manuals and felt increasingly anxious about "frigidity". Intercourse soon became a chore to her. She found herself concentrating tensely on mechanics rather than relaxing in the enjoyment of love-making. The more frantically she sought pleasure, the more it eluded her. Finally she indeed became unresponsive.

Listening to Ron and Greta, I was convinced that their problem began with Ron's labeling of Greta as "frigid". Frigidity, to most psychologists, means the lack of pleasure in sexual activity. This was not true of Greta--until anxiety caused her to fulfill the prophecy of Ron's label.

In the same way, calling a man "a drunkard" will likely reinforce his negative self-concept and do nothing to help his drinking problem. But a sympathetic approach, without labeling--"I am worried about how much you've been drinking lately"--will have a better chance of penetrating the wall of his defensiveness. Much of our achievement depends upon self-image. Children persuaded that they are backward usually perform poorly in school. But when the same children work with a teacher who is convinced they can learn, they often show remarkable improvement in a short time.

If your aim is to improve relations--rather than to express feelings of hostility or superiority--don't confine people under sticky labels. "You're stupid," "you're stingy," "you're a tyrant," "you're a bore," are never effective in dealing with a problem. Such labels serve as an effectve barrier to any reasonable discussion of grievances.

7. Take off your blinders. Most people resist change. They don't get messages that are at odds with their habits and viewpoints. This is why the wife of a man engaged in an extramarital affair is often the last person to know about it. She doesn't want to know, so she fails to register the obvious evidence.

Protecting ourselves from unpleasant communications that are clearly sent is what psychologists call "the ostrich phenomenon." Ostriches, with their heads stuck in the sand, are extremely vulnerable. So are people who let their blind spots influence their perception of reality. The woman who does not see-because she is really afraid to see --that her child is delinquent, that her husband is dissatisfied, that her friends are exploiting her is not only failing to get a message, she's failing to make the changes that could improve the situation.

To avoid the dangers of the "ostrich phenomenon ", you must train yourself to get all messages. Once you understand what another person is trying to tell you, you are in a better position to refute his argument. If you recognize your own prejudices, predilections, and fears, you'll be able to listen to divergent viewpoints with an open mind. You can listen without agreeing , but it's important to listen first-- then make up your own mind.

Once you understand a communication, you may occasionally find it useful to "tune out" parts of it. I recently worked with an elderly couple who were distressed about having placed their retarded daughter in an institution because they no longer had the stamina to care for

her at home . During the interview, the husband often interrupted his wife with irritable comments. At one point he became frankly abusive, but his wife turned to me and said, "Pay him no mind, Doctor. He's just got to get the pain out somehow." She was a woman who had learned to receive and interpret messages and to share another's feelings.

If you truly want to be closer to other people, you can learn to be more expressive and more responsive. The key is wanting to communicate --rather than to win points, make an impression, assert power or reinforce your own attitudes. The point-winner is less interested in understanding other people than he is in putting himself across. Sometimes, in order to put a conversation on a level of honest exchange, it is necessary to say (and mean!): "Look, I'm not trying to put you down, I only want to understand why you think that way."

If you can't hear another person's story without interrupting to show how much you know or where you have been or how bright your children are, than you're probably more interested in impressing him than in relating to him. If you can't listen to an opposing viewpoint without trying to change it, self-assertion may be more important to you than understanding. If you clam up in the presence of opposition or ideas of which you disapprove, it is likely that you're afraid of the challenge of the new and different. Only when you really listen to another person and try to see things from his point of view are you practicing the art of communication.

It's important to keep in mind, though, that not everybody wants intimacy. Not everybody will feel free to open up to you. If you are a friendly, warm, outgoing person, you will probably want to respond to the needs of others who, for one reason or another, may choose to remain aloof and restrict their confidences. If your overture at a party is not welcomed, it's easy to move on to someone more congenial. Sometimes a rejection is very frankly stated: "Steve and I would rather not discuss politics" or "I never talk business at social gatherings." At other times you can tell from downcast eyes or a defensive lift of a hand that you are in danger of intruding on delicate ground. A graceful retreat or a change of subject is in order.

With intimates, too, there may be tender spots on which you should not tread heavily. If your husband feels touchy about his expanding waistline, his receding hairline or his unchanging salary, it is considerate to approach these subjects with discretion--if you mention them at all. It is part of sensitivity to recognize and respect another person's privacy in certain matters.

In short, you may not always succeed, but your efforts to get across will certainly make life a lot easier -- for yourself as well as everyone around you.

ADDENDUM C

RULES FOR LEVELING: GIVING AND RECEIVING FEEDBACK

Leveling is an extrmemly powerful technique. It can be used to destroy a person or it can be used to help him. The consequences of leveling are a function of the intention of the giver, the skill with which he gives it, and the willingness on his part to enter into an interdependent relationship with the receiver. The receiver can facilitate and enhance the leveling situation by developing a readiness for acceptance, being a good listener, giving support to the giver's efforts, and asking for examples of behavior that are related to the information which he is receiving. The greater the trust between people or within groups, the easier it is to level. The greater the distrust, the more difficult it is to level; however, the need for leveling is that much greater. One begins to break down the distrust by selecting areas in which the data are clearly objective and denotable, and the intentions of the leveler are clear and open. Once leveling has begun to develop, even with relatively insignificant kinds of materials, trust soon begins to be enhanced within the group. As trust develops, leveling becomes more significant and more effective.

1. Focus leveling on behavior rather than on the person.

   It is important that we refer to what a person does rather than comment on what we imagine he is. This focus on behavior further implies that we use adverbs (which relate to actions) rather than adjectives (which relate to qualities) when referring to a person. Thus, we might say a person "talked considerably in this meeting," rather than that this person is "a loudmouth."

2. Focus leveling on observations rather than inferences.

   Observations refer to what we can see or hear in the behavior of another person, while inferences refer to our interpretations of the behavior (as in "you were defensive" or "you are a driver"). The sharing of inferences or conclusions may be valuable, but it is important that they be so identified.

3. Focus leveling on description rather than judgement.

   The effort to describe represents a process for reporting what occurred, while judgement refers to an evaluation in terms of good or bad, right or wrong, nice or not nice. The judgements arise out of a personal frame of reference or value grid, whereas description represents more neutral reporting.

4. Focus leveling on descriptions of behavior which are in terms of "more or less" rather than in terms of "either-or".

   The "more or less" terminology implies a continuum on which any behavior may fall, stressing quantity, which is objective and measurable, rather than quality, which is subjective and judgmental. Thus, participation of a person may fall on a continuum from low participation to high participation, rather than "good" or "bad" participation. Not to think in terms of "more or less" and not to use continua is to trap ourselves into thinking in categories, which have different persons and as such provide "block" in leveling.

5. Focus leveling on behavior related to a specific situation, preferably on the "here and now" rather than on behavior in the abstract, placing it in the "there and then."

   What you and I do is always tied in some way to time and place, and we increase our understanding of behavior by keeping it tied to time and place. Information is most meaningful if given as soon as appropriate after the observation or reactions occur.

6. Focus leveling on the sharing of ideas and information rather than on giving advice.

   By sharing ideas and information we leave the receiver free to decide for himself in the light of his own goals, in a particular situation at a particular time how to use the ideas and information. When we give advice, we tell him what to do with the information, and in that sense we take away his freedom to determine what for himself is the most appropriate course of action as well as reducing his personal responsibility for his own behavior.

7. Focus leveling on exploration of alternatives rather than answers or solutions.

   The more we can focus on a variety of procedures and means for the attainment of a particular goal, the less likely we are to accept prematurely a particular answer or solution--which may or may not fit a particular problem. Many of us go around with a collection of answers and solutions for which there are no problems.

8. Focus leveling on the value it may have to the recipient, not on the value or "release" that it provides the person giving the feedback.

   The information provided should serve the needs of the recipient rather than the needs of the giver. Help and feedback need to be given and perceived as an offer, not an imposition.

9. Focus leveling on the amount of information that e person receiving it can use, rather than on the amount that you ha which you might like to give.

   To overload a person with information is to reduce the possibility that he may use what he receives effectively. Then we give more than can be used, we are satisfving some need for ourselves rather than helping the other person.

10. Focus leveling on time and place so that personal data can be shared at appropriate times.

    Because the reception and use of personal feedback involves many possible emotional reactions, it is important to be sensitive to when it is appropriate to provide information. Excellent information presented at an inappropriate time may do more harm than good.

11. Focus leveling on what is said rather than on why it is said.

    The aspects of information which relate to the what, how, when,where, of what is said are observable characteristics. The why of what is said takes us from the observable to the inferred, and brings up questions of "motive." To make assumptions about the motives of the person giving information may prevent us from hearing or cause us to distort what is said. In short, if I question "why" a person gives me feedback, I may not hear what he says.

RECEIVING FEEDBACK

1. State what you want feedback about.

   Let the giver know specific things about which you would like his reactions.

2. Check what you have heard.

   Check to be sure you understand what the giver is trying to say. Because the topic is your own behavior, you may tend to move toward thinking about the meanings of the feedback before you are sure you are hearing it as it was intended.

3. Share your reactions to the feedback.

   Your own feelings may become so involved that you forget to share your reactions to his feedback with the giver. If he goes off not knowing whether or not he has been helpful and how you feel toward him, he may be less apt to give you feedback in the future. The giver needs your reactions about what was helpful and what was not so as to know he is improving his ability to give you useful feedback.

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